Where Man Got His Idea of a God of Wrath

The Esoteric History of the Earth
By WILLIAM DUDLEY PELLEY



The Nineteenth of
The
GALAHAD
LECTURES

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BEING THE NINETEENTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ *These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship.* ¶ *The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.*

planetary happening that put into man's psychology the probability of a wrathful God, which superstitious reaction has maintained to the present.

As it evidently happened within the middle-Atlantean period of which we are studying now, let us give the subject the attention which it merits. In The Unwritten History of Man it stands out in starkest dominance. Indeed, it is the cornerstone of all social and religious thinking, both ancient and modern.

To account for this reaction, we must acknowledge a most peculiar phenomenon in human thought-processes. We must take into account the strange practice in which humankind indulges, and has indulged almost from the beginning, of looking backward into antiquity for its gods or religious tenets, instead of to the present or the future. Far better would it be for us if we did look for Deity in the present, neither backward nor forward because in the last analysis both are forms of sloughing off moral and intellectual responsibility.

If we say: The gods all lived Yesterday and the age of miracles must ever be a matter of antiquity, or if we declare—looking forward—the Golden Age or the rule of the Prince of Righteousness must be of the future, God pity us today!—because we are going to include little of actuality in social compassion and spiritual understanding to inspire and guide us in the present. We are going to pattern our social and religious institutions on the attainments of yesteryear, on the one hand, and rise on higher in our present concepts than the attainments of our forefathers. Or we are going to gauge our theological achievements and our ethical practices by a fanciful idealism, which may or may not be based on practicalities.

As human nature is constituted throughout the earth at present, however, we know that it does look backward for its deities as realities, and forward for its ideals in a sort of sentimental intellectualism. But always the foundations, even for that sentimental intellectualism, are laid in the past. There is something sacred about the past merely because it is the past. Why this should be so, belongs in the realm of the esoteric more than the historic and may be found adequately delineated in the Liberation Scripts 60 and 61, on "Habit" and "Experience." Here we can only observe that if a thing has age, it is automatically venerated. And nowhere does this obtain more than in those concepts of what God is, brought down from olden times.

I suppose the true cause of this strange practice is, that in looking backward for ideals or objects of sacred veneration, we minimize the elements of conjecture. History maintains that certain entities lived or exhibited, and certain rites were performed and practices indulged in, therefore we of the present have something definite to which to tie our faiths and beliefs. Humankind accepts from its historians, sacred and profane, that certain individuals, truly divine or quasi-divine, did exhibit themselves on earth and command veneration—or the type of respect that is merited by celestiality. It says: "We are taking no chances when we look backward. We know such-and-such an Avatar-Ruler did exist, else He would not have been perpetuated so overwhelmingly in ballad and romance. Therefore we are venerating someone we are sure of. Tomorrow Christ will come, maybe. Tomorrow we will graduate from fleshly bodies and stand in the presence of the Just Men Made Perfect, perhaps! We don't know, but we will hold the illusion of grandeur to come. We do know, however, about that which has gone. We can make no errors about that which has happened."

ALL this is pathetic to clear-eyed, truly educated Ladies and Gentlemen Unafraid—as they may be scattered here and there throughout the social body today—because they observe hundreds of thousands of men and women wasting their veneration and "retrograde adulation" on mere ideas, conjectures, blind interpretations, or superstitions, that have been catapulted by the ages into the years of the present, and that are quite as fanciful as anything which the idealist may project about tomorrow. The pathos comes in the fact that people of the present not only think these ideas, conjectures, interpretations and superstitions are as actual as the persons or circumstances that birthed them, but they are eager to take up arms and shed blood in defense of such reality. At least they let those ideas, conjectures, interpretations and superstitions compose the basic pattern for their social conduct of the present, and are warped, inhibited and spiritually malformed in consequence. When a revealment of actual truth is subsequently made, a mad antagonism follows, a blind opposition, a fanatical remonstrance that takes the form of intolerance, bloody suppression of individuals, and burnings at the stake.

Now going back in history, it is a fact that certain individuals of quasi-divine traits and attributes, either theological or political, did live and manifest, attracting attention to themselves in a manner that has lifted them head and shoulders above the masses of history. But more often we confront ideas, conjectures, misinterpretations, and superstitions, as such, masquerading under the mantle of personalities, and the whole delivered to us as the projection of a divine reality, sent of God or taking on the aspest of God Himself, and given to posterity as an adamant rock on which to rear its spiritual structures, either public or personal.

To illustrate specifically, we have in our religion of today the phenomena of the Jewish patriarchs, notably Abraham and Moses. Ninety-nine percent of Christendom, and certainly all of Jewry, accept without question that these two persons lived and performed all the offices and wonders recorded in sacred chronology. Only one percent is at all aware of the astonishing facts and truths eligible for investigation by the most skeptical or the most orthodox, attesting that in all probability no such person as either Abraham or Moses ever existed. They were either humanized epitomizations of their times or cultures, or purely fabrications brought forward to give foundation and prestige to a most peculiar form of theological ethics. We shall take up this iconoclastic presumption in its proper place—the real history of the Hebrews in the Land of Egypt and where all this Jewish mythology originated, and why.

The pity of it is, that immediately the cool-eyed and clear-brained student makes such assertion, there is no general reaction that the facts be investigated and the truth brought out. No, the general reaction is a shriek of indictment that anyone should have the temerity to thus libel God's "Chosen People."

I came across a most weighty and profound volume of religious history recently, the name of which I prefer not to state, in which that malicious error and indictment was made in no kindly terms. With no endeavor to get at the facts, preferring to ignore any facts and take the assumption for the truth, the dogmatic author declared: "No greater libel has ever been uttered against a great people, than that Abraham and Moses never existed. All of it savors of the Higher Criticism." And having dismissed the matter in these terms, the author goes on to rear his structure of theological cocksureness on the same old errors,

the same old superstitions and megalomanias, that produced the Dark Ages and are still holding us in them, intellectually. And a thousand theologians, and a billion laymen, applaud vociferously. It totally misses all of them that they are subtly trained and encouraged, year after year and generation after generation, to endorse this archaic assumption, for strategic reasons on the part of the Israelites themselves. Take away Abraham and Moses and what is left of Jewry? Take away the Biblical account of the origins of the Hebrews and their sufferings and persecutions in Egypt and elsewhere, and what of the acceptance that they are God's Chosen People? Take away the acceptance that they are God's Chosen People and whence would come the social and economic advantages which they are permitted to enjoy throughout Christendom because of that preference? Both Jeremiah and Ezra were aware of this, of course, when they compiled the Pentateuch and the Torah and thus gave a literature to a nomad, predatory people—which meant an identity throughout future time. By declaring "Thus saith the Lord," and sanctifying such authorization by the passing of centuries, the megalomania and self-aggrandizement become a theological, social, and economic fiat; and blood must be shed to adequately correct it and arrive at the truth.

I AM well aware of the questions that immediately arise in your mind, regarding the references of Jesus to the Jewish patriarchs. We shall discuss them specifically when we come to them, and see just what He did say, what He meant to imply thereby, and what guises and substantiations have been made over a vast period of time to present the arrogant hypothesis for the so-called Christian drama that mankind endorses gloriously at the present moment. Do not fear, however, that we shall discover anything that invalidates the essential divinity and splendor of the Christian message. On the contrary, we shall discover that it is enhanced, embellished and glorified by arriving at the facts—and that the true story is so much greater than the Hebraic censorings or discolorings, as to make their claims of the centuries little more than the frantic assertions of a race of merchants that "our department store is divinely specified as being the emporium at which you shall do your trading because thus saith the Lord of your fathers."

We have neither libels nor prejudices nor insults to direct toward our

Jewish friends. To use a poker term, we would merely "call their hands" on the arrogant assertion that they are the Almighty's favorites, and more than the Irish, the Germans or the Hindus are the Almighty's favorites. We shall indulge in no Higher Criticism as a challenge to the divinity of Our Lord whom we love. We shall merely proceed as rational, cool-eyed, fearless human beings, using the brains with which God has endowed all of us, to get as near as we can to the truth of these matters, and let such actuality speak for itself.

Not to deviate overmuch from our lecture on where mankind gets its legends or its legendary characters, or its notions that the Father of Our Lord Jesus in Gethsemane is a creature of barbaric spleen, we find over and over again in the early myths of the Bible—particularly those concerning the movements of the early Atlantean Egyptians as recorded in Gensis and Exodus—the projections of symbolic deployings and adventurings of peoples congealed down to little actualities, and these colored to advance the economic status or social prestige of definite little groups. For instance, the real reason for the Atlantean Hebrews' coming into Nilia in the first place is totally ignored, the truth being a bit too unpalatable for reconciliation with subsequent camaraderies with Deity. The reason why Pharaoh compelled the Hebrews to make bricks without straw, is happily deleted. The implications of hieroglyphics that Pharaoh was chasing the Hebrews out of Egypt to be certain that he was rid of them, not pursuing them to make them continued bondsmen, are presented to us as antithesis of the facts. Their "wilderness" wandering was not a vast and terrible journey across thousands of miles of steppes and desert, as the unlearned layman accepts, but a symbolic confusion of a group of spiritual incorrigibles, by their own Mosaic attestments! Bear in mind that the whole area of the country in which the Hebrews were alleged to have wandered for forty years, is a trifle less than 600 miles across. In other words, if we choose to accept the literal story, it took them forty years to go six hundred miles. That means it took them 24 days to go a mere mile! A baby could crawl that fast on its hands and knees. Do we seem a little hard on the Hebrews? Not at all! If their history is authentic, it will stand up under the most trenchant research. And if it is a sublime fabrication from beginning to end, the sooner we know it the better for our souls, our theology, and our economic metamorphosis.

The Hebraic theological presumption is but an illustration of the point I am striving to prove: that there is a trait in human nature that makes it willing to accept that what is of the past is inviolate for the future. Man goes back constantly to that which has happened and worships it. ¶ Doubtless this trait has its basis in the defense mechanism against a world of change, of constant physical jeopardy, of alarms, tragedies, calamities. The heart-cry of humanity is, "Give us something on which we can rely, something to stand upon that is sure." So the groping is ever backwards, just as there exists in every mortal, long after reaching maturity, the constant heartache to go back to the certain securities of childhood and know the protection of mother and father.

But Life says, "That is not the Plan! You must step out boldly, courageously and confidently. There is nothing in life that can work you permanent injury, even though your flesh becomes marred in your struggling—and you must find it out." All the chastisements we think are so frightful, are merely God spatting our hands to keep us from playing with fire, when our infant fingers would touch the hot stove of wrong experience.

WHEN Captain Cook was killed by savages on his fatal expedition into the Pacific, he was immediately deified by those who had slain him. He came in a winged sailing vessel, and those savages sanctified their fear—that he would return in another such wonder ship and inflict penalty upon them. They made a god of him in order to propitiate his spirit. Mankind today looks back on the incident and exclaims, "Poor savages! Cook was but a common seaman with a spirit of daring, who had his place to fill in history and went on an ill-starred voyage of exploration. Those islanders killed him, and then deified him in abysmal ignorance." Having commiserated with those islanders, mankind promptly proceeds to enact the same role in regard to its own gods, and discerns no difference in its conduct! Our God came to us in an argosy of Spirit and we killed Him. Fearing He may return and take a sort of spiritual tribute for our ignorance, we deify Him. And we are enlightened men and women—or so we call ourselves.

Do not mistake me. I do not suggest that what has been of spiritual ennoblement in the past should be treated with levity or disrespect or without due consideration for what it has contributed to mankind's ethical and spiritual evolution. But we must get away, wean ourselves, from those infantile fixations that whatever has "gone before" is eminently divine merely because it is now a stone in the mosaic of history. Those fixations are preventing us from growing up. We think the average person, fully grown and capable of bearing children, or earning a living and enjoying the heritage of adults, is an object of pity when he or she persists in referring to father or mother as Papa or Mamma. We have an especial term by which to describe them. We say they are victims of arrested development. Well, not to put too fine a point upon it, the human race as a whole is equally guilty of arrested development in referring to great personages in its history of the past as Papa and Mamma. And it is inhibiting tens of thousands of people in their contacts with one another and with life, all down the line of human affairs. They have the same infantile concepts of what they should be doing toward one another, their responsibilities toward the past and toward the future, the same babyish processes of reasoning. Our work in this curriculum does not consist in debauching, however, but enhancing respect for divinity by helping the human race escape from the arresting of its development. That is where the practical significance in this whole instruction lies—being able to look back to the true facts, the true significances, the true origins, when we confront those men and women who would pull down stupendous symbols and processes into petty little episodes of trivial circumstance. We have to show them that the race is what it is, and people are what they are, today, because of that backward tendency's coloring and influencing their social and economic relationships, continually harking back to a past that is not accurately presented and trying to draw profit from happenings that might well have been quite something else.

Begin to get the human race out of its arrested development in regard to its notions concerning divinity, based on false concepts of how divinity manifests, and the mind commences to expand, healthy spirit-muscles find exercise, and there is an inclination to tackle other problems that formerly were sealed by theological fixations. There is a changed psychology toward the wonders of creation, the researches of science, the marvels of metapsychical phenomena, all presenting

Divinity in a constantly sublimer aspect. We bring in the Golden Age by succeeding to it mentally.

Instead of which, our theologies, our ethics, are held back and repressed at the present time to the standards of the one-time religions of Baal. Instead of correcting ourselves in our "sins" by admitting that we are ignorant and should pursue wisdom until we have grasped the folly of sin, we cut the Gordian Knot by the old Druid method of selecting the largest and most obnoxious goat in our flock, placing all our sins upon it, and hurling it over a precipice to dash to death on rocks far below. The theory is, that our sins perish with it. It is the scapegoat idea, which the Hebrews brought with them into Nilia from Atlantis, or which was part of the Atlantean theology in its decadence. True, today we substitute a Lamb for the goat and piously call it the Vicarious Atonement. But the principle is the same. Always we must have somebody do the thing for us, that we are too ignorant or indolent to do for ourselves, even though it be standing up to punishment for fatal follies. The vicarious atonement idea, or psychology, persists throughout every phase of our social lives. We must have vicarious atonement in political and commercial life. We must have "leaders" to do for us what we are too ignorant or indolent to attend to, ourselves.

God says in practice, and we have only to glance around us to observe its truth, "One person's suffering, or taking penalty upon himself, for the errors or shortcomings of another, never cured anyone of folly yet. You are being sent hardships, and temptations, to make you stand upon your own feet and learn the profit from them by concrete experience in your own right. Profit from them. Learn what is right and what is wrong. Know adulthood by knowing spiritual sophistication. Then you will become good by selecting Goodness through choice. And the Golden Age will indeed be upon you. Furthermore, you will have earned it!"

NOW I have gone into this pragmatic matter only because it has a bearing on the mighty subject we have in hand to deal with, in this lecture.

In the earliest days of the race it was undoubtedly true, as it is true of aboriginal man in the jungles of the present, that man believed in bad spirits that tripped him in the forest, made the mountains to overflow with fire, and sent the flood to sweep away his habitations. It is a fundamental, exhaustively shown by Frasier in his "Golden Bough," that whatever mankind does not understand, it worships—or at least venerates. Early man doubtless propitiated unfriendly spirits as he thought he saw them manifesting in nature and in his personal affairs.

But it is questionable, by all the sources to which we have access, whether the Creator, as the Creator, after man in his thinking had observed the order in the universe and concluded that it must come from a Single Mind, was held to be a potentate of incarnate wrath, until a mighty holocaust in the heavens stupefied men's brains and put a species of horror into them that made God something to be propitiated throughout all future time.

I refer to the cataclysmic collision of the twin planets, Quain and Habal, that once were set in the heavens and eulogized as Lucifer.

Isaiah it is, who cries—

"How art thou fallen, O Lucifer,
Thou bright and shining morning star!"

To what star was Isaiah referring? We have no "bright and shining morning star" by the name of Lucifer, today.

The inference is, that there must have been at one time a star called Lucifer. And if it is not in the heavens of the present, what became of it?

In running down the mystery of its disappearance, we come into the symbology of the whole vast "downfall of the Host," apparently the ideology of the "war in heaven" and the triumph of Michael, on which literal conflict modern theology is reckoned.

Where did humanity get all these grandiose notions of a "war in heaven" and the "casting out" of Lucifer and his angels, made so potent in sacred literature by the early Italian poets? Surely it could not have manufactured the drama out of its own brain, however fertile. Something happened literally that was so apostrophized!

What was it?

Let us go back a moment and consider Deity as mankind had evolved it after many ages on Atlantis.

The earliest and faintest records speak to us of some sort of council of Twelve that presided over the spiritual and political destinities of the Lemurian and Atlantean world. Some ancient authorities take the Twelve to mean twelve kings, or at least princes, the sons of the mythical Cronus who had the Atlantean sovereignty thus divided among them. Strange indeed, it is, that this mystic figure twelve runs all through ancient and modern mysticism. There are twelve signs in the zodiac, seeming to typify the twelve kingdoms of the potentates, over which certain portions of the heavens spread. There are twelve months in the year, each month being vaguely ascribed to the veneration of the prehistoric prince-monarch. When the Great Avatar came to earth to counsel man through the long cycle of reincarnational processes, He brought with him the 144,000 of the Host of Lesser Avatars. This figure is 12 times 12. When Jesus came to maturity in Galilee—conjecturally in the twelfth month of the year—He chose twelve disciples from among the Galilean fishermen.

Going back into the great Atlantean social, political and spiritual structure, we find twelve gods that presided over men's destinies and who became, in a transferred or transplanted state, the gods of the Greeks and Romans. We have already had these named, in a previous lecture. These were undoubtedly the twelve gods from whom the Egyptians derived their kings. They were not gods, of course, in the sense of avatar-beings. They were high mystic potentates of great psychic and temporal power, who instigated vast royal lines, the known successors of whom were deified as their names and achievements faded dimmer and dimmer into the mists of early world history.

But it never seems to have occurred to Atlantean man to connect such "gods" with the actual creation of the universe, any more than it occurs to the Oriental today to connect the Omnipotent Being with an arbitership on human morals. They were mystic potentates, I say, but they were more than all else political potentates. They had their families and their feuds. They had a beginning and they had an end.

This Atlantean royal line gave the Pelasgians—who were the earliest settlers in the Mediterranean country that later became Greece—their subjects for religious veneration. They were "holy" and always above the criticism of their mortal subjects—a phenomenon by no means

confined to potentates of Greek mythology.

But the Great Creator was something else besides.

The Great Creator was best epitomized in men's thinking by the Sun, the giver of all light and life upon the earth. Amen-Ra of the Egyptians best symbolizes this primary Nature Potentate. Before that, as we have seen, it was the Serpent of the Abyss—the Good Serpent of the antediluvian Rings—presiding over the Tree of Life in the loftiest heavens.

But notice this peculiar fact, that always and forever, the Serpent presiding over the Tree was a good Serpent, and when dethroned and cast down by Amen-Ra, or the Appeared Sun, he was superseded by a universal spirit of blazoning benevolence. No one, in the wildest conjectures of imagination, arraigned the Sun as being anything other than the galvanism of fertility, the origin of life and warmth and visible light by which the earth was made habitable. No thoughts of wrath could be attributed to Amen-Ra, the Visible Sun, because up to the time he had done nothing to make men think otherwise of him. How could the Sun do anything that would make men think him as holding anger or destruction?

We have every evidence for believing that the decadence of the Atlantean religion commenced when men were disillusioned even by this ideal regarding the benevolent sun!

For up in the interplanetary areas presided over by the Sun, something happened one day that gave the human species the greatest psychological shock that could be administered by any factors in the known universe. . . .

Two planet-stars crashed together and sent a colossal projectile into the earth's orbit to strike it a mortal wound, from which the earth has not recovered to the present!

NOW the chances of two planets in the heavens' crashing together, form a fascinating subject for study. Suppose we look at the heavens for a moment. All of the precious metals in the earth, over which mortal men squabble so foolishly, are but a minute fraction of what is exhibiting in gaseous form high in the reaches of interstellar space. Of the distances between these exhibits, the average person has but the vaguest ideas. He knows that astronomers measure them by Light Years, or the distance covered by a beam of light in a whole year while moving at the rate of 186,000 earthly miles per second.

But how many people know that there are stars so dense that a mere cubic inch of their material would weigh a ton? On the other hand, there are stars so flimsy that their density is only one-millionth that of water. There are stars composed of bulk so tenuous that enough of their stuffs to fill the entire orbit of our earth around our sun, might not weigh a scant dozen pounds.

We see other wonders, all reduced to sparkling points by distance: stars a few thousand miles across, stars several hundred times as large as our sun, stars no brighter than a flickering match, stars of a temperature exceeding that of our hottest carbon arcs.

Dr. J. S. Plaskett, of the Dominion Astronomical Observatory, Victoria, B. C., declares that the diameter of the Milky Way is now estimated at 50,000 Light Years—or 6,000,000 million miles!

This would correspond to a train journey at 60 miles per hour for 14 million years. The traveler bold enough to venture across the universe would require 700 billion years to span the diameter of the Milky Way. ¶ Stars on the edge of this system do not need traveling regulations. Many are 5 million miles apart, declares Dr. Plaskett, and a gap of one million miles separates our sun from the nearest star—thus showing the infinitesimal chance of collision. Our own earth, recollect, is 92 million miles away from our sun.

That the galaxy of the Milky Way is a great disc of stars and star clouds, some 200,000 Light Years in diameter but only 10,000 Light Years in thickness, was asserted in 1918 by Harlow Shapley, director of Harvard Observatory. Our sun is far from being in the center of this gigantic system, but only the center of an insignificant star cloud, known to inhabitants of the earth as a "local cluster"! Recently scien-

tists have developed a theory that the whole galactic system is rotating in its own plane, like a spinning disc, the center of rotation being about where the clouds of the Milky Way are thickest.

It is difficult to prove that the whole galactic system is in motion, for if it turned as a whole there would be nothing to compare it with, and no movement could be detected. But it has been discovered by the observatory at Victoria that the most distant stars move more slowly than those near the center of the system, just as the outer planets of the solar system move more slowly than the inner planets.

Stars from 250 to tens of thousands of times brighter than the sun, visible in worlds a million Light Years and more away, furnish the keys to unlock many of the mysteries of astronomy. Such brilliant stars are called Super-Giants. They are found, though rather uncommonly, in our Milky Way, in the clusters of stars, and even in far-off galaxies, such as the great Andromeda Nebula. They differ in many characteristics from the normal stars, and the differences make them at once peculiarly important and particularly difficult for astronomical study.

Because they are so bright, Super-Giant stars are the only kind that are distinctly visible as separate stars in the distant—though not the most distant—galaxies. Thus a study of them, of their conditions of temperature and color, and of the kinds of chemicals of which they are composed, is one way of finding out what universes are made of. From them we may glean knowledge of the age, the development, the history, the evolution, of stars and of worlds composed of millions—and even billions—of stars.

Lucifer then, to be a bright and shining Morning Star, must either have been one of these Super-Giants or a planet in our own solar system like Mars and Jupiter. If it had been one of the Super-Giants and collided with another Super-Giant, or with ourselves, the shock would have been so great that the Earth would never have survived it. The inference is plain, therefore, that Lucifer was one of the solar bodies. And when we look about for its location, we are at once confronted with the strongest confirmatory evidence that this was so.

The planets of our solar system are spaced in regular orbits out from our sun, at increasing distances to give them free movement without being disastrously affected by one another's gravitational pulls. This ratio in astronomy is known as Bode's Law. That is until we reach

Mars. Then we take a terrific leap. Far away in the heavens is Jupiter. There is a vast field of orbit space between Mars and Jupiter in which a planet should be found. Instead, all we find in that orbitary space are the Planetoids, a smattering of little planets, the smaller of which are not more than nine of our earthly miles in diameter. This little jumble of independent baby planets go deploying around the sun exactly like Venus, Mercury, Earth, Mars, Jupiter and Saturn. The question arises, what made the Planetoids? No less an authority than the Encyclopedia Brittannica gives us some enlightening information—

THE minor planets, commonly known as asteroids or planetoids, form a remarkable group of small planetary bodies of which all the known members but three move between the orbits of Mars and Jupiter. Until recently they were all supposed to be contained within the region just mentioned; but the discovery of one, which at perihelion comes far within the orbit of Mars, and of two others, which at aphelion pass outside the orbit of Jupiter, shows that no well-defined limit can be set to the zone containing them. Before the existence of this group was known, the apparent vacancy in the region occupied by it had excited remark and led to the belief that a planet would eventually be found there. Towards the end of the 18th century the conviction that such a planet existed was so strong that an association of astronomers was formed to search for it.

The first discovery of the looked-for planet was not, however, made by any member of the association, but by Guiseppe Piazzi of Palermo. On the 1st of January, 1801, he noted a small star in Taurus, which two days later had changed its place, thus showing it to be a planet. Shortly after Piazzi's discovery the body was lost in the rays of the sun and was not seen again until the following opposition in 1801-1802. The orbit was then computed by O. F. Gauss who found its mean distance from the sun to correspond with Bode's Law, thus giving rise to the impression that the gap in the solar system was filled.

The planet received the name Ceres.

On the 28th of March, 1802, H. W. M. Olbers discovered a second planet, which was found to move in an orbit a little larger than that of Ceres, but with a very large eccentricity and inclination. This received the name of Pallas. The existence of two planets where only one was

expected, led Olbers to state his celebrated proposition that these bodies were fragments of a larger planet which had been shattered by some sort of internal convulsion, and he proposed that a search should be made near the common node of the two orbits to see whether other fragments of the group could be found.

Within the next few years two other planets were discovered, making four. No others were found for more than a generation. Then on the 8th of December, 1845, a fifth, Astrea, was discovered by K. L. Hencke of Dreisen. The same observer added a sixth in 1847. Two more were found by J. L. Hinde of London, during the same year, and from that time discovery has gone on at an increasing rate, until the number now known is more than 600 and is growing at the rate of 30 or more, annually.

Among the distinctive features of this group, is their size. None exists that approaches either Mercury or the moon in its dimensions. The two largest, Ceres and Juno, present at opposition a visible disk corresponding to about 400 miles. The successively discovered ones have, in the general average, been smaller and smaller. Appearing only as points of light, even in the most powerful telescopes, nothing like a measuring of their size is possible. It can only be inferred from their apparent magnitude that the diameters of those now known may range from 15 or 20 miles to 300 or 400, the great majority being near the lower limit.

Here are hundreds of little worlds, all bumbling and revolving around one another, apparently not thrown out from any central sun like our earth and Mars else they could not get their present peculiar orbitary motions. In the language of the times, "how did they get that way?"

¶ The answer in all logic, as well as esoteric wisdom, seems to be that they are the remnants of twin planets known to the ancients as Quain and Habal, and giving rise, of course, to the Cain and Abel nomenclature of the Bible, and the fratricidal brothers fables of all folklore and legend. These two planets, about the same size, revolved around each other like the balls at the end of a cross-bow shot while at the same time they performed their orbitary journey around the sun. Viewed from the earth by the naked eye, however, they appeared as a single star of particular brightness, known to the ancients as Lucifer.

Then one day between 10,000 and 12,000 years in the past, the astronomers and peoples of earth were paralyzed with horror to see a mighty illumination take place in the skies. Some counterbalancing gravita-

tional pull which had always kept these planets separate and in orbit about each other, had been destroyed in the twinkling of an eye. A stupendous blaze of glory was resulting. It was a glory, however, that chilled to the marrow even as it attracted. Because it gradually had to leak out to the common people that a vast fragment had been thrown off as a result of that collision, that it had been precipitated into the earth's orbit and was approaching the earth at a fearful rate, and would crash into the earth in about three weeks' time!

THERE was, of course, no more conjecture about that approaching collision than there would have been among astronomers of any age, who could compute any sort of heavenly movements to the arc of a second.

Once there were three weeks of time on this earth when the whole population of the globe knew that it was going to be struck by a vast molten mass seething through the heavens at a ghastly rate, with no escape possible for them, and no certainty as to just what surface of the earth it was going to strike. Certain it was, that whatever part of the earth it struck, all the cities and peoples in the affected area were to be blotted from existence in one awful moment of furnace-like welding. Not only that, but there was no assurance that the great molten mass rushing through space was not going to totally destroy the earth and send it back into the molten state in which it had existed millions of years bygone, under the Water Canopy.

¶ Imagine what terror must have reigned upon earth in those unthinkable three weeks. Daily and nightly the fiery mass must have been discerned plainer and brighter in the skies. It was certain death by horrible fire for millions of persons, and as it came on and on, we know that it assumed an elongated shape like a vast flaming dragon, hurtling through space to consume the earth in celestial ravaging.

All business must have come to a standstill in those three weeks. The temples and churches must have been crowded. Millions must have attempted to make their peace with God. People must have gone insane by tens of thousands. Law probably broke down. Looting and ravishing must have been indulged in by those seeking some sort of anesthesia from their inexorable fate. The mass was too vast to be disintegrated by the earth's envelope of air. There was nothing to do but to wait and take it. Broadside!

And the earth did take it broadside.

Long before the morning of the last day dawned, the heat of the on-coming dragon must have been so fearful that people mercifully died in their tracks.

But at last it struck.

It struck the earth not pointedly but laterally—it hit with a molten roar that must have been heard far out in interstellar space, as far as the slightest trace of atmosphere could carry the sound vibrations. It hit the revolving earth as a great strip of molten putty might hit and adhere to the side of a boy's spinning top. It knocked the earth half a degree off its inclination, from 24 degrees to 23-1/2 degrees—and the earth has wobbled half a degree ever since. It wrapped itself around what we call today the Western Hemisphere. Beginning in southern Manitoba and reaching down toward Mexico, it smothered the great North American prairie sections, curved down across the middle and southern Atlantic, and buried certain sections of the Mediterranean Basin and Africa under its debris.

Most of the United States in the east, the Atlantic ocean bed from Long Island across to Spain, most of southern Europe and Africa, are today covered with a mysterious layer of cooled sediment called the Drift. This sediment varies from 50 to 700 feet in depth.

What other can this have been, but that Fiery Monster from On High, apostrophized today by the Chinese Dragon, shown with startling clearness in the works of the Mound Builders in Adams County, Ohio, where a picture representation of the catastrophe was executed in raised embankments, taking the form of a gigantic serpent trying to swallow an egg-like object that can only be the earth?

Back in the orbit between Mars and Jupiter was left a residue of little revolving bodies that we recognize today as the Planetoids. And in the hearts of surviving men and women of earth was burned the unspeakable superstition of an angry God, a God of Wrath, who would not send such an inhuman meteor from His celestial abode at all, unless earthly mankind had displeased Him and needed such unbelievable correction.

Of course the priests and theologians of every age were not slow to endorse and encourage such an idea among the dazed remnants of mankind, who after six months of the Great Drift's cooling, ventured out from the caves where they had taken refuge and beheld an earth on which every living green thing had either perished or been burned to charred refuse.

I AM perfectly aware that there are geologists who challenge this explanation of the Drift. They do not challenge it so much, as they proffer another explanation of the Drift's existence. They would have us believe that the blanket of foreign sediment that wraps the middle portion of the western hemisphere came from the melting glaciers and bergs of the last ice age.

But there seems to be one flaw in their explanation. They have not accounted satisfactorily to all scholars, for the fact that whereas the ice caps overran the whole top part of the earth and blanketed northern Europe and northern Asia, as well as Alaska and Canada, with a garment of frozen materials, only North America, southern Europe and Africa show the disintegrated and deposited freight of gravels, minerals, and precious stones.

If the Drift is a loose deposit from glaciers and icebergs that attained a thickness of 500 to 700 feet in many places, easily measurable today, why did this phenomenon only occur in North America, insofar as the arctic and north temperate zones were affected, and how do precisely the same residue and droppings occur in what is now tropical Africa—that never had a glacier that modern man is aware of?

Furthermore, how does it happen that the Drift's materials do not seem to be natural concretions of time, packed down in natural layers of sediment, but compose a vast blanket of the same identical stuffs laid with a wholesale hand over such an uneven and unequal portion of the globe's surface?

How does it happen that when we dig down anywhere today beneath the Drift we find the otherwise exposed rocks glazed to the surface smoothness of pottery that has been baked in a kiln by stupendous heat, that lower rocks do not show any such application of heat, and that the Drift itself is a fused mass of conglomerate rock?

How does it happen that on digging below the Drift in such places as Long Island, N. Y., specimens of coins, metal work and pottery have been brought to the surface resembling no ancient art known to archaeologists?

How does it happen that practically all the folklore of the North American Indians contains an account of a time when a fiery monster appeared out of the skies and burned up the earth "until assuaged by the cooling waters of mercy"?

How does it happen that in Greek mythology we find the legend of Phaeton who stole the Sun Chariot and drove it madly across the heavens, burning the earth-world frightfully in consequence?

How does happen that in Christian mythology there comes down to us the sacred story of how Michael and his angels warred with the angels of Lucifer, and vanquished him, and threw him out of heaven?

How does it happen that Isaiah apostrophizes Lucifer, the bright star of morning, and that there is now no Lucifer in the skies, in the morning or at any other time?

How does it happen that in the jumbled chronology of the Hebrew Scriptures, we have minutely described the forthcoming fiery destruction of Sodom and Gomorrah and the angel of the Lord talking with Abraham about it—and the terrible descent of fire upon the city and its consequent erasement?

How does it happen that the very word Pyramid itself means "Fire Death"? Every school boy knows that "pyr" is the root word in Greek for fire. Our modern words pyre or blazing pile, and pyrotechnics, or fireworks, come from it. Comparatively few people know, however, that "mid" means death in a dozen languages, ancient and modern. The term "to die" in Chinese is "mut." The term "to die" in ancient Chaldean was "mit." Down through the ages the same word has come, to appear in the Norman as "morte," to find finished form in our English "murd"—or "murder."

The most illiterate layman can easily discern that the term pyr-a-mid means Fire Death, Fiery Death, or Death by Fire. How could a structure of stones like a four-sided cone acquire such a designation unless it was a monument to some sort of Death by Fire? And what sort of Death by Fire could be so universal, from Manitoba to India, as a heavenly catastrophe that precipitated a great blazing mass of material through the skies and destroyed the civilization of an entire hemisphere of the earth planet?

But our wonders and our proofs do not end here. I shall continue presenting them as we investigate Noah's Deluge and the Egyptian settlements after Atlantis had begun to decline.

How does it happen, however, that the ruins of the great pyramid of Cholula in Mexico, containing all of the astronomical calculations of that early day—even as the great Pyramid in Egypt contain all the astronomical calculations of a later day—are oriented to mark a true 24

degree inclination of the earth, while the Great Pyramid in Egypt, built at a later date, is oriented to correct a variation of one-half a degree, and marks a 23-1/2-degree inclination?

Wouldn't this be circumstantial evidence enough to stand in any law court that the Great Pyramid of Cholula contained all the astronomical wisdom of the world before the heavenly catastrophe, and that the Great Pyramid of Gizah was erected to "true up" astronomical wisdom for a planet that had altered its inclination after that catastrophe?

¶ The Pyramid of Cholula, so little known or visited because it was not built of imperishable stone like its successor in Egypt, is one of the greatest constructions ever undertaken by human hands. It is even now, in its ruined condition, 160 feet high, 1400 feet at the base, and covers 45 acres. We have only to remember that the Egyptian Pyramid covers but 10 square acres, to form some conception of the magnitude of this American structure. Incidentally, we shall come back to this pyramid of Cholula when we are called to consider exactly what the origin was of the Bible's Tower-of-Babel fable.

Strange indeed is it that the legends of the Old World which underlie Genesis, and were used by Milton in "Paradise Lost," appear in the Mexican legends of a war of angels in heaven and the fall of Zoutemque and his other rebellious spirits. Look carefully too, at that word Zoutemque. In the Arabic we find the same word spelled and pronounced Soutem. Is it much of a verbal caper to pass to the modern pronouncement of Satan out of Soutem?

STUPENDOUS, and not a little awesome, is the evidence which piles up from those times before the Biblical Flood, attesting this mighty catastrophe and its effect on human psychology. ¶ Men, going about their peaceful labors on earth, thinking of Amen-Ra the Sun God as a beneficent Being who could not deal otherwise than justly and providentially with His people, had suddenly undergone a demonstration of interplanetary Might that proceeded to shock them in both incarnate and discarnate states for ten thousand generations. A God of Wrath, a God capable of anger and terrific chastisement, had suddenly scourged an earth which had not seemed, up until then, to be deserving of such scourging. It might well pay humankind never to forget this "Fall of Lucifer," the Bright and Shining Morning Star.

And men did not forget it. They have not forgotten it to the present. Their priests and theologians, if none else, have not permitted them to forget it. And so down from the past in the racial memory have come the adjurations of the priests of the Atlantean Baal, transferring to the Egyptians their theological psychologies of the Creator's "wrath," inoculating the early Hebrews with the same pernicious doctrine, giving it to the Chaldean, Babylonian, Assyrian and Persian. Finally they incorporated it wholesale in the baptized paganism that became Christianity.

All because of an interstellar geological process which brought two planets together!

Now none of this is conjecture. Babylonian tablets have been discovered in recent years corroborating this heavenly holocaust in specific reports and descriptions. And equally staggering psychometric experiments have been made—and I have assisted in some of them—in which persons have been "sent back" to those times in their prenatal memories of former lives on earth and have recounted in horror-stricken tones what they have "seen" in their Eternal Minds. Thousands of people are again alive today who passed through, were victims of, or escaped, that stupendous ordeal. I shall describe some of these in our succeeding lectures.

Many of them are connected with the important question as to Why Atlantis was Allowed to Perish—perish, that is, completely, for it is certain that portions of Atlantis must have suffered from the Fiery Monster from On High. And so I relegate them to our ensuing chapters.